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survival after death."[91] It seems clear from Smith's account that the Kagoro *obwai* cult " does not command awe among initiated males " at the present time, but he leaves some doubt as to the effectiveness of the cult among the uninitiated, particularly the women, commenting only that it " has lost some of its functions."[92] Apart from spring memorial rites the ancestral cult appears to be associated with none of the rituals of the annual cycle—planting, harvesting, or hunting.[93]

The extent to which belief in the supernatural constitutes a basis for, or at least an element of, the aforementioned rituals of the annual cycle is by no means clear from Smith's accounts of them, already referred to.[94] Tremearne, too, fails to make the point clear in describing " harvest rites."

Of hunting rites Temple says only that ancestral spirits are consulted in the sacred grove. *Akanyam*, described by Smith as ritualized beer drinking by members of a lineage at the lineage shrine (*sshwo*), appears to be associated primarily with hunting, but it is not clear whether this rite follows each hunt, or simply terminates the hunting (=dry) season. Neither is the religious, as contrasted with the social, basis of the rite entirely clear, though Smith calls it a " ritual of purification," and says that it marks the end of the period during which the hunter is in danger from his quarry's dead spirit.[95]

Judging from Meek's evidence, the *kwai* (clans) are totemic units, that is, respect particular animal species: he reports, however, that clans recognizing a common origin (that is, localized segments of a *bin*) sometimes do, and sometimes do not, recognize the same species as their emblem.

Smith gives an interesting account of the *imbhweh* cult, which during its brief career rivalled the *obwai* cult, and threatened to displace the budding chieftaincy as a comprehensive institution, so that (in 1934) the Administration felt bound to outlaw it. In general outline *imbhweh* closely resembles *obwai*; it was essentially a male secret society with masked dancers and initiation, and it imposed a certain discipline on the community through floggings and ritualistic fines of goats and beer. According to Smith, the rise of *imbhweh* was incident to the disastrous locust invasion and subsequent famine of *c.* 1930, and to the activities of a new chief appointed about this time, a ruthless man, who converted the N.A. police into a personal instrument and had people whipped, fined, or imprisoned at will. *Imbhweh's* chief claim was to the control of locusts; accordingly the shrine and ritual of the cult was established in each village, under the headship of the *titu imbhweh*. Everyone was required to attend the nightly dances at the shrine, to bring beer, goats, chickens, and dogs as tribute. Women were ordered to sleep with nominees, and premarital licence, a thing foreign to Kagoro custom, was ordered. *Imbhweh* was also instrumental in punishing theft, which had increased during the period of locust infestation. According to Smith, the great mass of the people were caught between these two opposing forces struggling for power,

[91] How this accords with Smith's assertion that " in former days . . . ritual assistance . . . was sought from [their father and father's brother] either in their lifetime by small gifts of beer or after their death," is not clear, unless it be that a generation of successful mission activity has wrought changes in Kagoro religious belief.

[92] Smith implies that even the residual core of belief in *agwam obwai* as a kind of go-between from the living to the dead, described by Meek, has vanished.

[93] These spring memorial rites are described only imperfectly by Smith, but occur towards the end of the dry season. They begin with *obwai abayas*, then comes *fon* which seems to be a kind of memorial service for the dead of the preceding year.

[94] Smith lumps together all planting and harvest rituals as *ci* (*chi*) rituals; each of several traditional staples has its own special rites. These rituals appear to define the village, and are presided over by the village *tienwhop*, always a member of an Ankwei clan. (Whether lesser rites are subsequently held by each clan is not clear: Smith never describes the exact functions of the *niewhop*, the clan-head in ritual matters.) Hunting rites are presided over by the *tenci* of each clan: within the village, the rites of the senior clan take precedence over those of all other clans.

[95] Tremearne's (and Temple's) statement that the spirit of a hunter's quarry may be reborn in his child is perhaps relevant here.

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imbhwek and the chief. In 1934, the chief was deposed in favour of another and *imbhwek* was suppressed, both by Administrative action, but apparently with the support of the people.

Missions

Smith indicates that during the troubled period of *imbhwek* mission converts suffered greatly from atrocities committed against them by both sides. But he judges that the Kagoro early responded favourably to the Protestant mission teaching and adopted many of the culture elements it introduced, such as schools, literacy in Hausa, innovations in building and in dress, and agricultural and medical amenities. The senior mission came in 1926. In recent years a second mission has entered the district and also a Southern Nigerian representative of an African Christian sect.

Islam does not appear to have made any progress among Kagoro.

Moroa (Asolio) and Ataka

Location: Population: Nomenclature: Traditions of Origin

Moroa Independent District lies in south-eastern Zaria Province, bounded by the easternmost extension of the Zangon Katab District of Zaria Emirate on the north, Kagoro Independent District on the west, the Jema'a Emirate-Division, Plateau Province, on the south, and the Birom Tribal Area (District), Jos Division, Plateau Province, on the east. It represents essentially an extension of the plains of Zangon Katab and Northern Kagoro, and the rugged heights of the central sector of Kagoro District. Its chief natural distinction is a thick belt of fan palms lying in the plains north of the Kafanchan-Jos railway, which virtually bisects the District. Tremearne described the area as being "open and very rich, most of the visible area being under cultivation at some time or another."

The N.A. Census of 1948–9 returned the following figures for the population of the District:

"Tribe"	
Moroa	5,726
Atakar	3,294
Katab	1,062
Hausa	286
Ibo	36
Fulani	22
Fallomi [66]	17
Tiv	7
Yoruba	5
	10,455

With the exception of the Fulani, who are probably predominantly pastoralists, the small "stranger" and "native foreigner" population is concentrated near the railway, mainly in the vicinity of Manchok station, engaged in trading.

The area of the District, according to the Census of 1931, is 143 square miles; density (1948), 73 per square mile. Since, however, a sizeable portion of Moroa, upon Kagoro Rock and in the kurmi to the south, is not arable, actual density of population must be rather more than the figure indicates.

Reynolds in 1950 reported 311 Asolio, in two villages or hamlets, along the northern border of Moroa District, in the Pari Village-area of Zangon Katab

[66] "Fallomi" or "Forlomi": Hausa corruption of Fort-Lamy; applied in Nigeria to immigrants from the Chad region of French Equatorial Africa.